HISTORY

OF THE

PRESBYTERY

OF

COLUMBIA

TENNESSEE

1928

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PASTOR FRIERSON MEMORIAL CHURCH

Maury Democrat, Columbia, Tenn.

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INTRODUCTORY

1785-1810

Though it is the purpose of this paper to record simply the history of the Presbytery of Columbia, it will be necessary to make mention of a few events which took place prior to our organization, in order to connect up the history of the Church here with that of the State of Tennessee and with the Church at large.

The Middle Tennessee Basin of which our Presbytery comprises the southern half, was never the individual property of any one Indian tribe; but was part of a great common hunting ground stretching from the Ohio to the Tennessee. So that while Middle Tennessee was traversed continually by roving bands of Indian hunters, it contained no permanent native villages.

The first white settlement in this region was made in 1780, when James Robertson and John Donelson led a party of pioneers from East Tennessee to establish a home for themselves on the Cumberland River near where Nashville now stands. The Indians fiercely resented this intrusion into their hunting ground; and the Basin was the scene of many encounters between the natives and the settlers, until 1794, when the Nickojack Expedition destroyed the last stronghold of the Red Man; and rendered the country safe for settltment.

Even before 1794, there was a very considerable immigration of hardy pioneers from East Tennessee, North Carolina, and Virginia, who were willing to brave the perils of the wilderness in order to secure homes in the wonderfully fertile Blue Grass Basin. After that date, immigration was still more rapid; and by 1810 when the Presbytery of West Tennessee, our parent Presbytery, was organized, this had become a genuinely civilized country with fairly good roads, schools, and Churches.

The earliest record that we have been able to find of Presbyterianism in Middle Tennessee was when Rev. Thos. B. Craighead of North Carolina, establishtd a school called Davidson Academy at Hayesborough (or Spring Hill) on the outskirts of the present city of Nashville in 1785. Just how long Mr. Craighead had been in Tennessee before the opening of the Academy we cannot say with certainity. One writer (Mr. C. W. Heiskell of Memphis) says that he came in 1780, the year of the first settlement; but we are inclined to think that date too early. Davidson Academy was later called the University of Nashville and this in turn was merged into the Peabody College of Teachers.

Between 1785 and 1810, the most important event in the history of our

Church was the Great Revival of 1800. This Revival started in Logan County, Kentucky under the preaching, or rather through the prayers of Rev. James McGready. From Logan County it spread all over Central Kentucky and Tennessee, and thousands of persons were converted and brought into the Church.

So many new Churches were organized that it was impossible to supply them with regularly prepared ministers; so the Cumberland Presbytery ordained a number of young men recently converted and without a regular Theological education. The more conservative members of the Presbytery complained of this action before the Synod of Kentucky. The Synod sustained their complaint, and ordered the youn g men to submit to re-examination before the Synod. The Cumberland Presbytery regarded this action as unconstitutional and refused to submit. The case was carried to the General Assembly, and after several years, the General Assembly sustained the Synod of Kentucky, and the Cumberland Presbytery was dissolved.

Three members of the Cumberland Presbytery, Samuel McAdow, an old minister, and Finis Ewing, and Samuel King, two of the newly ordained men, refused to submit to this decision and set up an independent Presbytery, known by the old name of Cumberland. From this Presbytery grew the Cumberland Presbyterian Church, which at the time of its division in 1904, numbered 180,000 members.

This action caused a serious division in the ranks of the Presbyterian element in the whole southwest, and has kept our Church from attaining the strength that it possesses in the Carolinas and Virginia.

As the history of this Revival has already been published in all of our Church histories, it will not be necessary for us to give any of its details; but we will insert here some comments upon it made by one of our own members, Mr. Jas. McCallum who wrote a history of Columbia Presbytery, and of Bethany Church in 1876.

In his history of Bethany, Mr. Mc Callum tells us that very many of the early settlers of this region were Presbyterians, but that they were so widely scattered that there were very few places where there were enough to organize a Church. He tells us that within a territory 10 miles square around Bethany, there were six little groups of Presbyterians, with from three to ten families in each neighborhood. Even when the largest of these groups organized a Church, there were so few preachers in this section, that they were unable to secure services more than three or four times a year.

Then came the big Revival and the ordination of a great many Cumberland ministers. These men, though without much education, were full of evangelistic zeal, and many of them were really able preachers. They went

everywhere, to towns, and to remote country districts, holding revival meetings and organizing Churches.

There was great difference of opinion among the Presbyterians as to how the new sect should be treated. The conservative element in the Church protested both against the sensational methods used by them, and also against their refusal to submit to the rulings or the decisions of our Church Courts. In spite of considerable opposition on the part of those who sympathized with the revivalists, a decree was passed by our General Assembly declining to recognize the Cumberland Church, and refusing them admittance to our communion services.

This decision created much hard feeling in our Church, and many of our members left our Church and joined the Cumberlands. Mr. McCallum tells of two Presbyterian Churches in the Bethany neighborhood that went over bodily into the Cumberland Church. The ultimate result of the antagonisms of that period, was that by 1904 when the division in the Cumberland Church took place, the Cumberlands outnumbered the regular Presbyterians all over Tennessee.

THE PRESBYTERY OF WEST TENNESSEE

1810-1837

Such was the state of affairs in 1810 when the Presbytery of West Tennessee was organized. Prior to that time all of the Southwest was embraced in the Presbytery of Transylvania of the Synod of Kentucky. In 1810 the Presbytery of Transylvania was narrowed down to the territory north and east of the Cumberland River; and everything south and west of that river was called the Presbytery of West Tennessee. As Mr. McCallum puts it: "West Tennessee was a Presbytery of truly magnificent proportions, extending from the Cumberland Mountains to the Rockies and from the Ohio to the Gulf."

Out of this vast domain, there were eventually set up six new Presbyteries:

1. Mississippi in 1815, embracing the southern part of Mississippi and Alabama.

2. Shiloh in 1815, embracing all land west of the Cumberland Mts., and east of a line drawn from Ft. Jackson (near Montgomery) Alabama, northward past the head of Coldwater Creek, across Duck River at Fishing Ford, past the mouth of Stone's River to the Kentucky line.

3. Missouri in 1817, including all territory west of the Mississippi Ridge.

4. North Alabama in 1824, covering northern Alabama and Mississippi.

5. Western District in 1829, including the territory west of the Tennessee River.

6. Nashville in 1834, including Middle Tennessee north of Duck River Bridge.

The Presbytery of Columbia as it now exists is a comparatively recent organization. The name "Presbytery of Columbia" was adopted in 1875 and the present boundaries were fixed one year later in 1876. Previous to that time, there was frequent shifting of boundaries, accompanied by as frequent changes of name. The Churches now composing Columbia Presbytery have at one time or another belonged to no less than five different Presbyteries, West Tennessee, Shiloh, Richland, Maury and North Alabama

We are peculiarly fortunate in having almost complete records of the

growth of the Church within our own immediate section. We have in our possession the minutes of the Presbtyery of Shiloh from 1815-1830; Minutes of the Old School Presbyteries of West Tennessee and Maury from 1837 to 1867; Minutes of the New School Presbytery of West Tennessee from 1840-1857; Minutes of the Presbytery of North Alabama from 1840-1875; Minutes of the Presbytery of Columbia from 1875 to the present, except from 1895-1900.

As will be seen from this list, the most important record of all is missing; viz. the minutes of the Presbytery of West Tennessee from 1810-1837; but fortunately Mr. J. B. McCallum of Pulaski who compiled a history of the Presbytery for these years, made copious notes from this book; and his notes and history are in our possession.

In addition to these official documents, we have individual histories of the following Churches, Bethesda, Bethany, Ebenezer, Bethberei, Cornersville, Columbia, 1st. Elk Ridge, Fayetteville, Frierson Memorial, Lewisburg, Lynnville, Mt. Pleasant, Pulaski, Spring Hill, Swan Creek, and Zion.

Most of the individual histories were written in 1876, and some of them are very complete and full of most interesting details, giving us excellent pictures of the religious life of a century ago, and of the problems and difficulties that have confronted the Church in its march through seceding epochs.

The oldest of these Churches was Ebenezer or Reece's Church in Maury County. The Sessional records of this Church prior to 1822, have been lost, but one of the members has in his possession a letter of dismission from the Church of Guilford, N. C. to Ebenezer issued in 1806. At that time the Indians had not formally relinquished their title to the lands of this region; but there were a number of white families who had settled on the Indian lands as "squatters." Some of these were Presbyterians and at some time previous to 1806, they organized a Church which they called Ebenezer. Later a Mr. Reece gave the land on which the present building was erected, and since then the Church has been popularly known in the community as Reece's Chapel. The establishment of a Cumberland Church and Camp Ground at McCains, only three miles away, absorbed a number of families who would otherwise have united with Ebenezer; and this kept Ebenezer from ever becoming a large Church. The membership has ranged from thirty to fifty all along from our earliest records until the present time.

Next in order was Zion Church. We have a complete and most interesting account of the establishment of this Church; but can in this paper give only the outstanding facts.

Zion Church was founded by a colony of Scotch Irish settlers who came from Bethel Church in the Williamsburg District of South Carolina in 1805 and 1806. The earliest of these immigrants rented land in Davidson and

Williamson Counties; but in 1807, they bought from the heirs of Gen. Nathaniel Greene. 5000 acres of land in Maury County for $15,000.00, and settled there. Before building any homes for themselves, they set apart a tract near the centre of their holdings for a Church and cemetery, and built a rough log house for Church and school. In 1809, the congregation was organized into a regular Church with Rev. Jas. White Stephenson as its first pastor.

For many years, Zion was the dominant Church of this part of Tennessee, leading all others in membership and contributions; it was not until 1875 that it was forced to yield this place of leadership to Columbia. By this time Zion had already sent out three colonies; two to Hale County, Ala., and one to LaFayette County, Miss., near Oxford. It also gave about half of the membership of the Church organized at Williamsport and a very large percentage to Columbia.

The next Church of which we have any record is Bethberei which was organized by Samuel Finlay of Kentucky in 1810, with twenty members. Mr. Finley preached the organization sermon standing upon a large rock; and took as his text: "Upon this rock, I will build my Church, and the gates of Hell shall not prevail against it." The first pastor was John Gillespie, of whom we will have something to say later. In 1814 Thos. J. Hall was called to the pastorate and agreed to come and stay "as long as duty shall appear to justify." He remained for thirty-five years, resigning because of old age in 1849. During this period two important societies were organized; the Rock Creek Bible Society in 1815 and the Temperance Society not long after. The Temperance Society during its existence secured five hundred pledges to abstain from intoxicating liquors. We think the Bible Society is still in existence after an honorable history of 112 years. Dr. Hall was the organizer and first President of the Bible Society and never missed a meeting for thirty-nine years. Up to 1876, this Society had sent over $4,000.00 to the American Bible Society and had sold or given away more than 4,000 Bibles.

Dr. Hall was a great believer in prayer; and would not ordain an Elder unless he would agree to pray in public and conduct family prayers at home. In 1832, Bethberei experienced a great revival conducted by the pastor and Rev. Geo. Newton. Tho the meeting was held in mid winter, great crowds came and there were seventy conversions.

In 1818, there was a division in the Church, and several members withdrew and organized a new Church which joined the Cumberlands. (This was probably Farmington Church.)

In 1840, Bethberei colonized by organizing a new Church at Round Hill, near Belfast, the new Church being known by the name, Union. In 1847, it "swarmed" again and organized the Lewisburg Church.

Next in order, we note Bethesda Church in Maury County out of which

came the present Church of Spring Hill. This Church was organized in 1810 by that stalwart old pioneer Duncan Brown. Duncan Brown came to Tennessee from North Carolina in 1810; and soon after reaching our state, he found a body of Presbyterians near the head of Rutherford Creek and organized them into a Church called Bethesda. For many years this was one of the strong Churches in the Presbytery; but after the building of the railroad, its members gradually drifted away to other points and finally about 1870 the Church was dissolved and its members were transferred to Spring Hill.

After organizing Bethesda, Dr. Brown made a tour of the regions to the south, and in the same year organized the Elk Ridge Church, not far from Lynnville. His obituary states that he organized several other Churches in this section, about the same time, but the names of none of them are given.

The year 1810 was a notable year for Presbyterians in this section; in addition to Bethesda and Elk Ridge, the Columbia Church had its birth the same year; being organized by Gideon Blackburn. Dr. Blackburn was one of the great figures in our Church during the first quarter of the 19th century, but he spent only a little while in our Presbytery, most of his work being done in the Presbytery of Nashville and in Kentucky.

The Columbia Church grew slowly at first; as late as 1865 it was still smaller than some of the country Churches; but after the building of the Duck River, and Florence & Sheffield Railways, Columbia became the principal town in the Basin, south of Nashville; and its Church assumed an importance commensurate with the growth of the city .

All of these Churches were organized as members of Transylvania Presbytery. In addition to these, we note the following pioneer Churches which were included in the new Presbytery of West Tennessee. Bethsaida, Rocky Mount, Snow Creek, Sugar Creek, Flat Creek, Nashville, Franklin, Shiloh, Salem and Murfrees Spring; making a total of 15 Churches, of which mention is made in the records in our hands; and there were probably others.

To serve these fifteen (or more) Churches, there were five ministers, J. W. Stephenson. located at Zion, Duncan Brown at Bethesda; Samuel Donnell and Samuel Hodge who lived in the eastern part of the Presbytery; and Gideon Blackburn, who resided at Nashville, and served the Churches of Nashville, Franklin, Columbia, Ebenezer and Salem (Mt. Pleasant.).

At the first meeting of the Presbytery in 1810 there was no quorum; and the Presbytery was not formally set in operation until March 1811, at which time the five ministers mentioned above, and John Gillespie, formerly of Orange, N. C. were enrolled.

According to Mr. McCallum's notes on the early history of the Presby-

tery, a very large portion of the records from 1810-1815 was taken up with a discussion of our relations with the new Cumberland Church. For several years, negotiations went on between the two bodies, in an effort to come to an understanding, and possibly bring about a reunion; but both parties stood firm on their original positions; and in 1814, the resolution was adopted refusing to admit members of the Cumberland Church to our communion. This ended all efforts at reconciliation and the two Churches became rivals, competing for advantage.

During this period, settlers were pouring in from the East by the thousands, and the new Presbytery grew rapidly. By the year 1815, there were 17 ministers in the Presbytery. Four of these went into the new Presbytery of Mississippi and seven into Shiloh, leaving six in West Tennessee.

A great many new Churches must have been organized during these five years, as the records of the Presbytery of Shiloh show twenty-nine Churches on their roll. Only one of these, that of Fayetteville, is now within the bounds of Columbia Presbytery. Ten are now in the Presbytery of Nashville, Bethsalem, Cripple Creek, Hopewell, McMinnville, Murfreesboro, Shelbyville, Shiloh, Smyrna, Stones River, and Spring Creek. Two, Winchester and Sparta, are in the U. S. A. Church. The other sixteen have either disbanded or changed their names.

Changes of location and name were somewhat frequent. The original Churches seem to have been located without much reference to the public roads; and later, changes were made to bring the Church nearer to a stage road or railroad. We have already seen how Bethesda was merged into Spring Hill; in like manner Marr's Hill was moved to Cornersville, Salem to Mt. Pleasant, while Elk Ridge and Hopewell were absorbed by Lynnville.

Starting over again with only six ministers in 1815, the Presbytery was able to dismiss four men to Missouri in 1817, and five more to N. Alabama in 1824; and still have ten men left. By 1829, these ten had grown to sixteen; and eight of these were dismissed to Western District; yet in 1834, eight more could be spared to form Nashville Presbytery, and leave ten still in West Tennessee. Thus it will be seen that between 1811 and 1834, no less than forty-two ministers passed through our gates from the older Presbyteries to take part in the building up of the new Southwest.

Three years later the great division took place; and this put a damper on the growth of Presbyterianism all over the country. But this subject will be taken up later.

THE PRESBYTERY OF SHILOH

1815-1830

Not having the records of West Tennessee Presbytery from 1810-1837, we will dip into those of Shiloh from 1815-1830 to get some idea of the conditions in the Church during those years. It would seem from these records that the controversy with the Cumberlands had subsided by 1815, as no mention of it appears in these minutes.

Books and paper were scarce in those days, and the Stated Clerks were quite frugal in their use of space in the minute books. Rarely do we find the records of any meeting covering more than four pages in the journal. Still they must have transacted a good deal of business, as they would usually meet on Thursday or Friday and continue in session over Sunday.

With only seven preachers and twenty-nine Churches, there were many vacancies; and at every meeting of Presbytery, all of the ministers were given vacant fields to visit before the next meeting; and at the next meeting were required to tell whether they had filled their appointments or not.

One item of business that took much time was the examination of candidates for the Ministry. There was no Theological Seminary anywhere West of the Appalachian Mts.; and all candidates pursued their studies under private instructors, and stood their examinations during the meetings of Presbytery. The examination period would extend over several years. For instance, we read that candidate Blank stood examination on Logic, Mathematics, and the Sciences at the Spring meeting; at the Fall meeting he would be examined on History and Belles Letters; the next spring on Virgil and Homer; in the fall on Church History and Theology; and so on until the course was completed.

And there were many candidates in those days. Between 1815 and 1830, Shiloh received nine candidates; and of these six were licensed. Compare this with our own record for the past fifteen years. We have received seven candidates; but have licensed only two.

It was not customary to make a copy of the annual statistical report in those days, and we have no way of knowing the numbers of converts or the amount of money given by the Churches to the various causes.

In 1818, a Home Missionary Society was formed to employ a Presbyterial Evangelist. Annual dues were $1.00, and the salary of the Evangelist was fixed at $40.00 per month; this would necessitate the enrollment of practically

every head of a family in the Presbytery in the Society. In 1821, An Educational Society was formed to aid "poor and pious" young men in the study for the Ministry. Dues in this Society were 25 cents per year.

It was frequently the case that night meetings of the Presbytery were held in private homes at "early candle-light." Was this because some of the Churches were not lighted. At the meeting of Ephesus Church in 1824, the night meetings were held in the home of Gen. Jackson.

From 1815-1826, we do not note the organization of any new Churches; but from 1827-1830 there was great activity in this matter. Ebenezer Church at Hillsboro in Franklin County was organized in 1827. Jehosaphat in Lincoln County, and Alexander's Creek in Bedford County in 1828; Gallatin and Craggy Hope in 1829; and Lebanon in 1830; a total of six new Churches in four years.

In 1826, Shiloh joined with several other Presbyteries in asking the General Assembly to establish a Theological Seminary somewhere in the West or Southwest. From other sources we learn that a Seminary was established at New Albany, Ind. soon after this. The New Albany Seminary was later merged with Lane Seminary at Cincinnati.

In 1823, record is made of receiving a letter from the Manumission Society of Tennessee asking this Presbytery to unite with them in a petition to the U. S. Government for the gradual emancipation of all slaves. A committee was appointed to draft a reply to this letter; and their reply was approved by the Presbytery, but no record of the text of the reply was made in the minutes.

From other sources we learn that at this time there was a strong sentiment in the south in favor of the liberation of all slaves. Manumission Societies were organized all over the country about this time; and there were more in the south than in the north; Tennesse had about thirty of these. The earliest of which we can find any record was in Columbia.

Human nature in 1821 was like human nature in 1921; it took a certain pleasure in reading of crimes and scandals. The longest record to be found anywhere in the Minute Book is that of the trial of Rev. John Gillespie for drunkenness. The account of this trial covers twelve pages in the book. Mr. Gillespie was charged with having been drunk in public on three different occasions. "at the home of Ebenezer McEwen, at a corn husking in 1817; at a school entertainment in 1818; and at a social gathering at his own home in 1820."

The principal piece of evidence introduced was that at the corn husking. Mr. Gillespie was asked to serve the chicken; and he was so drunk that he missed the chicken and stuck his fork in the table. But in spite of this and

other evidence, after a long trial and the examination of many witnesses, Gillespie was acquitted, and his accusers were censured for bringing the case before the Presbytery.

Our copy of the minutes of Shiloh Presbytery closes with the year 1830. From this time to 1837 we have no records. The oldest minute book of the Presbytery of West Tennessee in our possession is marked Volume II and begins with the year 1837.

In the interval between the years 1810 and 1837, we have the records of the establishment of three additional Churches within our bounds, Marr's Hill, Bethany and Pulaski.

Marr's Hill Church was organized in 1812 by Thos. J. Hall and a log Church was built on land given by Wm. Marr. In 1815 the congregation moved to Cornersville and there built a Church which they occupied for twenty-four years in partnership with the Cumberlands, each occupying the building two Sundays a month. The present building at Cornersville was erected in 1869.

We have already made some allusion to the beginnings of Bethany Church; how small organizations were made at several points in the valley of Elk River in Giles County; and how some of these drifted into the Cumberland fold. The permanent organization of Bethany was not effected until 1824, when Rev. Duncan Brown organized a Church not far from where the present buildings stands. Not long after this, a school was established; and when a new Church building become necessary, it was erected upon its present site near the school. Bethany Church has always maintained high standards both in religion and in education. Two of its members have gone into the Ministry, Messrs. Edmiston and Newman; and now another Newman of a younger generation is in Southwestern preparing for the ministry. The old Bethany Academy, though now operated as a Public School, still belongs to the Church.

The records of the Pulaski Church reveal nothing worthy of special note. It was simply the outgrowth of the natural drift of country people to the county seat; and the Church was made up mainly of people who had come to town from the farms of Giles County. The Organizer, Rev. Jas. H. Brooks, was a man of exceptional gifts and great promise; but he died of Cholera at the early age of thirty-two.

THE DIVISION OF THE CHURCH

It is fortunate that our present records go back to 1837; for it was in that year that the great Old School and New School division took place; and we have a complete record of our part in the controversy.

The O. S. and N. S. division was the indirect result of the Plan of Union between the Presbyterian and Congregational Churches of the Middle West. By this agreement, the two Churches would not compete with each other; but members of one body would join the Church of the other where none of their own faith and order was near at hand. This plan had much to commend it; but it brought into the Presbyterian Church many members, and ultimately many preachers, who did not believe the distinctive doctrines of our Church; such doctrines as Original Sin, Unconditional Election, Verbal Inspiration, etc.

As a result of this, there were many trials for heresy between 1825 and 1835; and in 1837, the General Assembly decided to exscind the four Synods which seemed to be the hot beds of heresy, these Synods being located in Ohio and Western New York.

Many good Presbyterians considered this action absolutely unconstitutional, and determined to make a fight in the Assembly of 1838 to have these Synods restored.

The representative from West Tennessee Presbytery at the Assembly of 1838, was Rev. Thos. F. Scott, Pastor of the Columbia Church; and Mr. Scott has left to us a carefully written statement, covering sixteen pages in the record, telling of his part in the Assembly and setting forth his views as to what ought to be done. The gist of this report is as follows:

Mr. Scott began his address by reminding the Presbytery that when elected Commissioner, he accepted the office with the expressed determination not to sit in any Assembly that denied seats to members of the four exscinded Synods. When the Assembly met and the delegates from these Synods asked to be enrolled, the Moderator ruled that their request was out of order. Whereupon one of the New School leaders arose and delcared the action of the Moderator arbitrary and unconstitutional; and moved the nomination of a new Moderator and Clerk. This action was taken by the votes of the New School faction amid much confusion. The New School delegates then left the house, and organized in another building. This made two General Assemblies, each claiming to be THE General Assembly of the Presbyterian Church. Mr. Scott would recognize neither. He remained in the building with the Old School party; but when his name was called, he asked to be allowed to explain why he would decline to enroll as a delegate.

This permission was granted, but before he could give his explanation, the Moderator ruled him out of order, and would not hear him.

Under these circumstances, Mr. Scott recommended that the Presbytery recognize neither Assembly, but hold itself aloof as an independent Presbytery, until the differences should be adjusted. He said that he would make the same recommendations to the Synod; and said that such other Synods and Presbyteries as took this action, might band themselves together as an independent body, until the discordant factions could agree.

The votes of the Presbytery on this recommendation and on others touching these disputed questions, indicate that the body was pretty evenly divided between the two opposing parties; so evenly that the action of any particular session of the Presbytery was determined by the individual Elders who happened to represent the Churches at the time.

This recommendation of Mr. Scott to remain independent and try to get other Presbyteries to do likewise, was rejected by a vote of 11 to 8.

It is interesting to study the votes on other questions both before and after this. There was no division in the Presbytery on the matter of orthodoxy: all of the Ministers held closely to the Confession of Faith. The only question was over the manner of dealing with heresy. The New School adherents, or the "Constitutional Party" as they called themselves, considered the exscinding of the four Synods as an absolutely unlawful act; and felt that the high handed action of the conservatives in 1837, and the steam roller methods used in 1838, were worse than heresy; and would align themselves with the suspected Synods rather than with a faction that had so little respect for the rules of parliamentary procedure.

In the fall of 1837, the question of endorsing or condemning the actions of the Assembly in the spring of that year came up. West Tennessee Presbytery by a vote of 14 to 4 endorsed the resolution abrogating the Plan of Union, thus cutting off the source of the heresies; but by the same vote, they condemned the Assembly for exscinding the four Synods.

By a close vote, they refused to obey the Assembly in repudiating the A. B. C. Foreign Mission Board and the American Home Missionary Society; and permitted such Churches as deired, to patronize them.

In 1838 after rejectng Mr. Scott's proposal for an independent Presbytery by a vote of 11 to 8; the Presbytery by the same vote decided to recognize the Old School Assembly. Mr. Scott then moved that the Presbytery send no delegate to either Assembly in 1839, and this motion was carried 10 to 9.

Nothing was done by the Presbytery in the fall of 1839; but when the Synod met two weeks later, it took the action that resulted in the rupture of

both Synod and Presbytery. The General Assembly of 1839 called on all Synods and Presbyteries to show their colors and expel any ministers and Churches that rejected the authority of the Old School Assembly. Our Presbytery at first decided to ignore this ruling; but the Synod took it up, and accepted the order from the Assembly. Five members of West Tennessee Presbytery, T. J. Hall, Jas. Sherman, E. McMillan, Jno. C. Ewing, and A. K. Shields, refused to acknowledge the Old School Assembly, and were dropped from the roll of the Synod. West Tennessee Presbytery was instructed to take similar action.

When the Presbytery met at New Hope in 1840, an effort was made to prevent any action on this order from Synod; but late in the meeting Ruling Elder Joshua Frierson of Zion insisted on a vote being taken. Aside from the Moderator there were nine ministers present and ten Elders; that is, the five ministers whose case was being tried, and four others. Two of these four voted to expel and two voted to retain the five; the men whose cases were under consideration not voting. But among the Elders, eight voted for expulsion and only two for retention, making the vote ten to five for expulsion.

This action of course split the Presbytery, and from this time on to 1857, there were two Presbyteries occupying the same territory. The Presbytery of North Alabama, which was likewise a part of the Synod of Nashville, was divided at the same time and a few years later a readjustment of boundaries was made, some Alabama Churches uniting with our Old School Presbytery and some with the New School.

The Churches aligned themselves as follows: with the Old School, Bethany, Salem, Cathey's Creek, Ebenezer, Fountain Hill, Hopewell, Piedmont, Zion, Bethesda and later eight Churches of North Alabama, with the New School; New Hope, Elk Ridge, Cornersville, Columbia, Betherei, Pulaski, Union and Savannah; together with Franklin which came in from the Presbytery of Nashville and later Huntsville, Ala.; and a little later Bethany transferred its allegiance to the N. S. Presbytery.

The Old School Ministers were Duncan Brown, J. M. Arnell and Hugh Shaw. The New School were, T. J. Hall, Jas. Sherman, H. K. Shields, E. McMillan, J. C. Ewing and Thomason; and about a year later Dr. Robt. Hardin joined them.

Mr. Scott, after the rejection of his plan, resigned the pastorate of the Columbia Church, and went to Athens, Ga.; and soon after this went into the ministry of the Episcopal Church.

THE NEW SCHOOL PRESBYTERY

We will follow first the career of the New School Presbytery of West Tennessee.

Immediately after the action exscinding the five ministers mentioned above, these ministers with three Elders, went to the home of Mr. Benj. Chapman; and there reorganized the Presbytery, declaring the exscinding act to be unconstitutional and hence null and void.

After organizinig, the New Presbytery adjourned to meet at Elk Ridge Church a week later. At this meeting, they drew up a Manifesto, setting forth the reasons for their recent action, and had this paper published in the Christian Observer and the Southern Christian Sentinel.

The gist of this Manifesto was as follows:

In 1839 Rev. Henry Herrick of the Presbytery of Union presented a letter of dismission to unite with the Presbytery of North Alabama. Mr. Herrick was given a most searching examination by the Presbytery, and was found to be perfectly sound in doctrine; but because he refused to acknowledge the authority of the Old School General Assembly, he was refused admission. Mr. Herrick appealed to the Synod of West Tennessee in session at Huntsville; but the Synod sustained the Presbytery and refused to seat him. Whereupon a number of ministers, including five from the Presbytery of West Tennessee, signed a protest against this illegal action, and withdrew from the Synod. The Synod then ordered the names of all of the protestants to be stricken from its roll; and directed the Clerks of the various Presbyteries to drop the names from the rolls of their respective Presbyteries. The Presbytery of West Tennessee obeyed this order of the Synod, and expelled the five ministers. This act was absolutely illegal in that it required a test of membership that was not authorized by the Constitution of the Church.

The paper called attention to the fact that only two ministers out of nine voted for this measure; and that it was carried by the votes of Elders, and would have been a tie, if the five ministers themselves had voted. The paper closed with a denial of charges that they had sought to control either Presbytery or Synod by secret correspondence, or that they had tried to divide either body.

This Manifesto covers twelve pages in the record and is truly a literary gem. This paper and that of Mr. Scott telling of the meeting of the General Assembly in 1838, are, in the opinion of your historian, the most carefully written documents in our possession; and it is to be regretted that we have not space here to give both of them in full. Unfortunately for posterity, the

Old School Presbytery made no detailed statement of its position.

As one reads the records of the two Presbyteries after the division, it is readily apparent that for the first few years, the life and vigor of the Church was in the New School body. They were not only numerically stronger, but they had at the same time nearly all of the younger and more aggressive element.

After the departure of Mr. Scott, his mantle of leadership fell on the shoulders of Rev. Edward McMillan who had a school and Church at Brick Church. Mr. McMillan is described in the history of Brick Church as "a man of sterling worth, stern integrity, and thorough devotion to Presbyterian doctrine," and "preached sermons full of fire and brimstone, and received many into the Church."

One of the first acts of the new Presbytery was the employment of an Evangelist "whose duty should be to save souls and not to build up a party within the Church."

With this beginning, a most vigorous evangelistic campaign was carried on, which resulted in the organization of six new Churches and the reception into the Presbytery of 13 candidates for the ministry within nine years. The Churches were the following, Richland in 1841, Spring Hill in 1844, Lawrenceburg and Campbellsville in 1846, Cave Spring and Lewisburg in 1847.

In 1849, a new Presbytery was erected known as Richland, consisting of Giles, Lawrence and Wayne Counties and some territory in North Alabama. At the same time Mr. McMillan left the Presbytery and went to that of Shiloh.

From this time on, we note a decided change in the general tone of the Presbytery of West Tennessee; its life seemed to go out all at once. Whether this was due to the loss of part of its territory or to the departure of Mr. McMillan, or to some entirely different causes, we cannot say; but for some reason the Presbytery began to dwindle away. From 1849 to 1859 when it was finally dissolved, the Presbytery organized no new Churches, and received under its care only one candidate for the ministry.

The division of Presbyteries into Old and New School bodies was general all over the North and took place in many parts of the South. It was the hope of the more liberal element in the South, the "Constitutional" Party as they called themselves, to form an independent Assembly in the South, not affiliated with either of the Northern Assemblies, and to remain independent until those in the North could become reconciled. As Mr. Scott had said, all of the Southern Ministers were orthodox, and it was far more important that they should be affiliated with each other in one body than that they should be connected with any body a long way from home. A general convention of Southern delegates was called to meet at Cassville, Ga., in 1840 to consider this

question; and West Tennessee Presbytery appointed Rev. T. J. Hall of Bethberei to attend this convention; but as we find no record of any action taken by this body, we infer that it proved a failure.

When all hope of a general Southern Church was abandoned, West Tennessee Presbytery connected itself with the New School Assembly, and officially endorsed the A. B. C. Foreign Mission Board and the Am. Home Miss. Asso. The Presbyteries of this region in Tennessee, Alabama and Mississippi were formed into a Synod known as the United Synod.

In 1844 the N. S. Presbyterians of Tennessee held a Conference with the Cumberland Presbyterians of this section with a view to closer relations with them. The result of this Conference was an overture to the General Assembly asking that we enter into Correspondence with the Cumberlands, recognizing them as a kindred Church. In this connection we might mention the fact that at nearly every meeting of the Presbytery, one or more Cumberland ministers would be present as visitors and would be invited to sit as corresponding members.

In 1848, a Conference was held with the Old School Presbytery with a view of a reunion. It is interesting to read the account of this Conference as told by representatives of the different factions. The New School delegates reported that the Conference failed because the Old School would take them back only as individuals, and would insist on examining each applicant personally as to his orthodoxy, as though he were coming in from a different Church.

The Old School version of the Conference was that the New School refused to come in, except under one of two conditions, neither of which were acceptable to the Old School. The New School said that they would unite with the Old School if they could bring about a general reunion all over the country; or if the Old School Churches of the South would draw out of their General Assembly and unite with them in forming an independent Assembly. This ended the efforts at reunion until about the time of the Civil War.

About the year 1850, we note a growing spirit of hostility toward the liquor traffic. In this year the Presbytery passed a resolution declaring that for any member of the Church to sell "ardent spirits" was sufficient cause for discipline by the session. In 1853 the Presbytery officially endorsed the Prohibition movement as the best way to handle the liquor question.

In 1846 we hear the first muttering of anti slavery agitation in the Church. At this meeting of the Presbytery a free discussion was held in order to decide what attitude our Commissioners to the General Assembly should take when the question of slavery was brought up there for discussion. The attitude of the Southern Churches generally was that it was not the province of the General Assembly to legislate on this matter, and the Southern Com-

missioners as a rule protested against the question being agitated there at all.

But in spite of the protests from the South, the New School Assembly did discuss the question; and as time went on, passed more and more radical resolutions in regard to slavery. Finally in 1857, the Assembly adopted a paper which "virtually exscinded" from the Assembly all Churches which tolerated slavery. Upon the passage of this resolution, all of the Tennessee Presbyteries withdrew from the Assembly, and set up an independent Assembly. Our records do not state how much territory or how many Synods were represented in this Assembly, but we are of the opinion that the number of Churches was not large.

The New School Presbytery of West Tennessee having become by this time very small, and as there was division of opinion in regard to their future affiliations it was decided to dissolve the Presbytery; and acting under instructions from the Synod, the greater part of the Churches were attached to the Presbytery of Shiloh. The Columbia Church, however, with its pastor Dr. Wm. Mack decided to unite with the Old School Presbytery of this section which was at this time known as the Presbytery of Maury. Thus came to an end the New School Presbytery of West Tennessee.

THE OLD SCHOOL PRESBYTERY

As noted above, the New School party got the loin's share of ministers when the division came in 1840. For the first few years after the division the Old School Presbytery were a few and feeble folk. At one time there were only three ministers and two of these, Dr. Duncan Brown and Hugh Shaw were approaching the age of superannuation. There was only one live young man left, Rev. Jas. M. Arnell of Zion; and for several years the records show that whatever was done in the Presbytery, Arnell was the doer of it. But with nine Churches and a loyal band of Elders behind them, they did not despair, but went bravely forward.

In 1841, we find the first Statistical Report that is recorded in the minutes. From this we learn that there were seventeen additions on confession of Faith in the Presbytery; that the contributions for Foreign Missions were $143.00, for Home Missions $104.00, and for all benevolences were $340.00. The total number of Communicants is not given but we think it was between 500 and 600.

In 1842, no Commissioner was sent to the General Assembly for the reason that with only three men in the Presbytery, none could be spared. The Synod, however, refused to accept this excuse, and censured the Presbytery for neglect of duty.

By the year 1844, the Presbytery began to get in some additional ministers. In this year three new men came in to reinforce the small band; and this year became a banner year. There were 44 additions on Confession, and the total benevolent contributions ran up to $718.00. With so much money on hand, Rev. Jno. S. Watt, who had come from Ebenezer Presbytery, was employed as a Home Missionary at a salary of $400.00 a year.

The same year two Candidates for the ministry were received; and the Presbytery ordained and sent to Africa, its first Foreign Missionary, Mr. Jas. T. Conley.

In 1845, we find the first statement of the total number of Communicants in the Presbytery. This number is given as 465; but this includes only the number in the Churches which sent in reports; and makes no estimate in regard to the others. The three Churches not reporting had probably 100 more.

In 1844, it was decided that when making their annual reports in the future, every Church should report what was being done for the spiritual instruction of the Negroes; and the following year, two Churches reported regular Bible Classes for them.

In 1845, the Old School Presbytery of North Alabama, was dissolved and

attached to West Tennessee. This included the Churches of Florence, Tuscumbia, Courtland, Somerville, New Providence, Ebenezer, Rogersville, and Decatur. There were 6 Candidates for the ministry in North Alabama; and these too came into West Tennessee. The following year two additional Candidates were enrolled and one Licentiate from another Presbytery. The old School Presbytery of West Tennessee was now decidedly on the up grade.

This union however lasted only four years; in 1849 the Presbytery of North Alabama was restored, and the name of West Tennessee changed to MAURY.

In 1846, the Presbytery secured a Depository of Books from the Publication Committee at Philadelphia, including 450 books, 350 pamphlets, and 50 Catechisms. These books were divided out and placed under care of three different Churches, Zion, Bethesda, and Salem. About half of the books were sold as soon as they were received; but the other half remained on hand for several years, and sold so slowly that the experiment was considered a failure. The shipping instructions given to the Publication Committee throw an interesting sidelight on the difficulties of transportation in those days. The books were ordered to be sent via New Orleans, in care of Kirkman and Abernathy; thence to Nashville around through the Ohio and Cumberland Rivers, care of John York & Co.; thence to Columbia, care of D. B. Graves; and finally delivered to Rev. G. K. Perkins at Bethesda.

In this connection we might mention the fact that a trip to the General Assembly and return in those days required a full month; and it was customary for the Presbytery to make provision for the supply of the Commissioner's pulpit for the four Sundays that he would be away. Rev. T. F. Scott in making his report of attendance on the famous Assembly of 1838, takes the trouble to state that he did not travel on Sunday, either going or returning.

From this time on until 1860, we note no very important movements in the Presbytery; but we cull from the minutes several matters of at least a passing interest.

Between 1850 and 1860, three new Churches were organized; Mt. Pleasant out of Salem Church, in 1850, by Rev. D. G. Doak; Williamsport out of Cathey's Creek and Zion in 1854, and Laurel Hill in Lawrence County, where a Cotton Mill was operated by water power from Marcella Falls, in 1856.

In 1855, an attempt was made to gather and preserve historical records of the Churches; and we learn that Zion, Ebenezer, Salem and Mt. Pleasant sent in sketches that were ordered to be sent to the Historical Society at Philadelphia (The Historical Society, however, states that they never received these histories).

In 1850, a resolution was passed requiring Sessions to report whether

their pastors had been paid in full, and if not how much was due; they were also to report whether the pastor had been faithful in the discharge of his duties. This resolution seems to have been embarassing to some Churches and pastors, and after several ineffectual attempts to enforce it, it was finally rescinded.

In 1847, we find the first Resolutions of Thanks to the host Church, recorded in the minutes. From this time on, they became a regular item in the records.

In 1851, the Presbytery employed Rev. J. W. Anderson as special Evangelist to the Negroes of the Presbytery for 3 months at $50.00 per month, part of which was to be paid by owners of slaves. At the expiration of his time, Mr. Anderson was employed for a year as Presbyterial Evangelist at $300.-00 per year; and was instructed to devote part of this time to preaching to the Negroes.

Items appearing here and there in the minutes indicate a gradual spread of Educational Institutions in the South and West. We note that Candidates for the ministry are now being sent away to Colleges and Seminaries for their education, some going to Oglethorpe at Atlanta, some to Columbia, S. C., and some to New Albany, Ind.

In 1847 a movement was started to have Parochial Schools in connection with all of the larger Churches, but we find record of only one that was actually put in operation, Stephenson Academy, taught by David Arnell at Zion.

In 1860, plans were under way to establish a boy's school at Mt. Pleasant and one for girls at Columbia. For the latter project, $4500 was raised by Mr. W. E. Kennedy; but the outbreak of the Civil War nipped both of these enterprises in the bud.

In 1859, we find a resolution endorsing and commending to our people the Girls School at Florence, Ala.

From 1856 to 1861 we find frequent references to Stewart College at Clarksville. Stewart College was originally owned by the Masons as a Masonic College; but they were unable to raise sufficient funds to carry it on, and offered to give it to any responsible organization that would pay off its debt of $9,000.00, and carry it on as a first rate college.

In 1855, the Synod of Nashville accepted the offer and at once began a campaign to raise the money to pay off the debt; and in 1859 the College was reopened "through the liberality of the citizens of Clarksville," who added to the sum raised by Synod.

Our Presbytery did not enjoy a uniform growth in the times we have now

reached; but was subject to ebbs and flows. Above we referred to 1844 as a banner year. Ten years later, in 1854, the Presbytery was down in the slough of despond. There were only four ministers left, and no Candidates coming on. The records give five hundred and fifty members in the Churches sending in reports ((possibly six hundred fifty altogether) of whom about one hundred fifty were negroes.

In 1839, the Presbytery endorsed a resolution of the General Assembly, urging the formation of Pastoral relations, and discouraging the Stated Supply. Neither Pastors nor supplies stayed long at one place. The long pastorates of Hall at Bethberei, McMillan at Brick Church, Arnell at Zion, and Duncan Brown at Cathey's Creek were exceptional. Pastorates of one and two years were quite common. This resolution in regard to pastorates does not seem to have borne much fruit at the time, as we find another much stronger resolution adopted by the Presbytery some years later.

After 1854, conditions improved again, and by 1861 the Presbytery was in a fairly prosperous condition once more. Then came the Civil War.

But before taking up the history of these troubled times, we will mention two judicial cases that came before the Presbytery between 1837 and 1860. We insert these for two reasons, 1st., because they take up a large amount of space in the original records and 2nd., because even Church people find such matters interesting reading.

The case of Duncan and Caldwell Brown against John Frierson of Zion covers 25 pages in the minutes. As we find the case in our books in the year 1838, the original case had already been tried and judgment rendered against Frierson for breach of contract in 1835. In 1838, Frierson was granted a rehearing; and from the testimony in the rehearing, we gather the following facts.

There was some question in regard to the dividing line between the farm of Frierson and that of Rev. Duncan Brown and his son Caldwell Brown. The line ran so clase to a certain spring that there was some doubt as to which of the two was the owner of the spring. To settle the matter, Frierson agreed to have a new line run, putting the spring clearly on Brown's side; and for the ten acres of land that Brown would get by this arrangement, he was to pay Frierson $300.00. But when the deed was drawn up, Frierson refused to sign it. For this breack of contract he was censured by the Presbytery.

But in the rehearing, he gave the reason for his refusal. After making the agreement with Mr. Brown, his son called his attention to the fact that the land which he was selling to Brown included part of the roadway between his home and his gin house; and that the sale of this land would cut him off from his gin house. He then went to Brown and asked him to insert in the deed a clause by which he would reserve a right of way to his gin; and Brown

refused to put it in. For this reason, he had refused to sign the deed. When Brown admitted that this was true, the Presbytery reversed its former decision and removed the censure. One interesting detail in the testimony is that one of the lawyers whom Frierson consulted was James K. Polk, afterwards President of the United States.

The other judicial case was that of Rev. G. B. McCombs vs. Licentiate W. J. Anderson, in 1853. When Anderson applied for ordination, McCombs refused to take part in the ordination on the ground that Anderson had broken a marriage contract with a Miss Jones, sister of McComb's deceased wife. Anderson in reply stated that his reason for this, was that he had heard rumors of improper conduct between McCombs and Miss Jones. These charges and counter charges called for judicial investigation; and it was brought out that McCombs had taken Miss Jones to Beaver Dam Springs and had occupied the same room with her for three days and nights. McCombs reply was that his sister-in-law was sick and needed his attention. The decision of the Presbytery was that under the circumstances, Anderson was justifiable in breaking his engagement; but that he had dodged and prevaricated about it in such a manner that his ordination was indefinitely postponed. In the case of McCombs, the decision was that his conduct had been such as to "greatly injure, if not entirely destroy his influence as a minister"; and he was suspended from the ministry.

One year later in 1854, Anderson made an apology to the Presbytery and was ordained; but it was not until 1860 that McCombs was restored; and even after that, he was never a serious factor in the activities of the Presbytery.

THE CIVIL WAR

As 1861 approached, we find no warnings of the coming conflict recorded in the minutes. In the Old School Churches all was peace, until the blow fell like the proverbial lightning from a clear sky. In October 1860, we note the dismission of a minister, Mr. Hartpence, to the Presbytery of Philadelphia, as an ordinary matter of routine business. As late as April, 1861, the Presbytery elected Commissioners to the General Assembly which was to meet in Philadelphia; and then proceeded with plans for the establishment of a school at Mt. Pleasant.

But by September, the storm had broken. The record states that the Commissioners were unable to go to the Assembly "because of the troubled state of the country." Then followed the act of withdrawal from General Assembly because of "its full endorsement of the United States Government in its efforts of coercion and subjugation of the Southern States," adding that this action was "unkind, unjust, and tyrannical," and that "it elevated Caesar at the expense of Christ."

Following withdrawal from the General Assembly of the Church U. S. A., the Presbytery elected delegates to the convention of Southern Churches to be held in Augusta, Ga., in December.

The records of the succeeding years give silent testimony to the march of the contending armies.

In April 1862, Grant and Buell were on the way to Shiloh, and no meeting was attempted. In September 1862, the armies were still marching through Middle Tennessee, and it was impossible to secure a quorum.

By April 1863, Bragg had driven Buell back into Kentucky and the Presbytery was able to hold a meeting at Mt. Pleasant. The principal items of business at this meeting were the passage of a resolution against the sale of whiskey, which is denounced as a "sin enormous in its mischief, and disgraceful to the Christian name"; and the licensure of Rev. W. J. Frierson.

In the fall of 1863, Rosecrans was pushing back into Tennessee, and no meeting was held. By April 1864, the tide of battle had passed on to Chattanooga, and a meeting was held, but no business of importance was transacted.

In September 1864, Bragg was pursuing Scofield and Thomas from Atlanta toward Franklin and Nashville, and there was no meeting. In April 1865, the war was over, and the Presbytery met at Zion; but the only business of importance was the reception of S. Woody Mitchell as a candidate for the ministry.

In September 1865, a motion was made to declare the action by which the

Presbytery of Maury formally united with the Presbyterian Church of the Confederate States of America, null and void, but the motion was tabled.

In November 1865, there was a general reunion of all Presbyterian Churches in the South, and the Presbytery of Maury was attached to the New School Presbytery of North Alabama.

THE PRESBYTERY OF NORTH ALABAMA

We must now go back once more to 1840 and briefly sketch the career of the Presbytery of North Alabama into which our Presbytery was merged.

It will be remembered that it was in the Presbytery of North Alabama that the case came up which brought about the division of the Churches in Tennessee. North Alabama Presbytery refused to admit Rev. Thos. Herrick because he was unwilling to acknowledge the authority of the Old School General Assembly; Mr. Herrick appealed to the Synod; the Synod sustained the Presbytery, and this action precipitated the rupture of every Presbytery in the Synod.

We do not find any list of the Churches of North Alabama that went into the New School Presbytery, but we find incidental mention of Huntsville, Palmyra, Bethel Green, Rogersville, and Moulton. Later on Rogersville and Moulton are found in the ranks of the Old School; so it would seem that Huntsville was the only strong Church in North Alabama that sided with the New School.

Immediately after the division, Lincoln and Franklin counties in Tennessee were added to North Alabama Presbytery, carrying with them the churches of Fayetteville, Unity, Swan Creek, and Eldad. At this time Swan Creek was the largest Church in the Presbytery with 100 members, Huntsville next with 85, and Fayetteville third with 70. Huntsville, however, was by far the strongest Church financially.

Of these four Tennessee Churches, Unity and Eldad have disappeared. Fayetteville like Pulaski, Columbia, and Lewisburg had its origin in the natural drift of population from country to town; and its early history contains nothing worthy of note. The origin of the Swan Creek Church, however, was of such an unusual character that we must insert here a condensed account of it.

In 1834, Ebenezer McEwen, its founder, was traveling from Manchester to Fayetteville, when he fell in with a young man recently come from North Carolina to Tennessee, who was not a Church member. When the young man learned that Mr. McEwen was a preacher, he asked if he would come and preach in his neighborhood on Swan Creek, as there were no regular services of any kind being held there. Mr. McEwen replied that he would come some time; but he did not take the young man seriously and soon forgot about it. But several weeks later, he received a letter from his new friend, reminding him of his promise, and urging him to fulfill it. Upon this, Mr. McEwen made an engagement to preach at a school house near Boons Hill, and there preached the first Presbyterian sermon ever heard in that neighborhood.

Some of his hearers were pleased with him, and when they heard that he was to conduct a revival meeting at Latitude Hill in 1835, they went to hear him and three of these were converted and joined the Presbyterian Church (at Bethany). With this nucleus, he again went to Boons Hill in 1840 and held a meeting with a view to organizing a Church.

One notable result of this meeting was the conversion of a large family, a father and four sons, who had previously belonged to a strong Baptist connection, but who were themselves not members of any Church. The story is that when the oldest son made a profession and joined the Presbyterian Church, his mother sent the second son to make his brother come home. But the second son was brought under conviction and stayed; the mother then sent her third son and then her fourth and finally their father. But each of these in turn was brought to the "anxious seat"; and before the meeting closed, the mother came too and gave her consent to the five joining the new Presbyterian Church which was built between Boons Hill and the mouth of Swan Creek.

From 1840 to 1847 we note little but routine matters in the records. But 1847 was a great year in the Presbytery. A Colporteur was employed to distribute Bibles and Tracts over the Presbytery, and his work was followed up with evangelistic meetings. Swan Creek had a great revival of 70 conversions of whom 35 joined the Presbyterian Church; Huntsville had 25 additions; the total number of additions in the Presbytery was 125. A new Church was organized in Lincoln County, but its name is not given. In this year, one Church reported a Mission Sunday School for negroes.

In 1849 a new Presbytery was organized called Richland, including Giles, Lawrence and Wayne Counties, and the Swan Creek Church in Lincoln County, and several Churches in Alabama. The other Churches of Lincoln were attached to the Presbytery of Shiloh; and for a time the name Presbytery of North Alabama disappears.

In 1853 all of Lincoln was attached to Richland. This gave the Presbytery 14 Churches, Fayetteville, Pulaski, Cornersville, Lawrenceburg, Savannah, Swan Creek, Bethany, Elk Ridge, Unity, Campbellsville and Richland in Tennessee; and Huntsville, Moulton and Rogersville in Alabama. The total membership was 700. Two more Churches were organized before the outbreak of the war, Lynnville in 1854 and Petersburg in 1859.

We note in the records of this Presbytery the same series of protests against the deliverances of the General Assembly on the slavery question that we found in the minutes of the Presbytery of West Tennessee. In 1853 the Assembly sent down to the Presbyteries a Questionnaire on the subject, and Richland declined to answer the questions saying that "the Assembly had no scriptural authority to use such inquisitorial processes."

In 1856, Presbytery expressed confidence in the General Assembly that

nothing would be done to rupture the relations between the Northern and Southern Churches; but that the Assembly would stand squarely on the Consituation; and this in spite of several agencies that were at work trying to disrupt the general government.

In October 1857, the Presbytery formally severed its connection with the New School Assembly; and appointed delegates to represent them at a general conference of New School Churches of the South to be held at Knoxville in April 1858. The instructions given these delegates were that while a union of all Presbyterian Churches in the South was desirable, they should not consent to reunion except on a strictly constitutional basis; with the assurance that no tests for membership should ever be imposed except such as were authorized by the Confession of Faith and Book of Church Order.

As was noted in our account of the Presbytery of West Tennessee, the severance of relations with the New School Assembly brought about some changes in the alignment of the New School Churches. We noted that Columbia joined the Old School Presbytery of Maury. Shortly afterward, Pulaski, Lawrenceburg and Savannah did likewise.

The other Churches of West Tennessee and Richland Presbyteries were attached to that of North Alabama; and North Alabama was further strengthened by the addition of several Churches from Shiloh Presbytery; making a total of 18 Churches in the Presbytery by the fall of 1859.

Two other items claim our attention before the outbreak of the war. One of them was a growing interest in the cause of education. Just on the eve of the war, the Presbytery of North Alabama took over two schools. Bethany High School near Elkton, and North Alabama College at Huntsville. There was a debt of $3,000.00 on the latter and the Presbytery offered to assume this. A large committee was appointed to raise an annual Educational and Church Extension Fund of $600.00 a year. At the same time more stringent rules were adopted in relation to aid to Candidates for the Ministry. All Candidates were required to give bond that they would return the money advanced them, if they demitted the ministry or changed their Church connections.

The other matter was friction between the Old School and New School factions. This hostility became so sharp that Presbyteries of one School would not grant letters of dismission to Presbyteries of the other School. The New School Presbytery complained that the Old School was trying to proselyte its Churches. They "viewed with righteous indignation efforts of Old School preachers to take away members from Lawrenceburg Church; and bore solemn testimony against such discourteous action; and demanded that Ministers of the Old School leave it to them to attend the spiritual welfare of their own Churches."

This brings us to the momentous year of 1861. At the spring meeting of this year, doubt is expressed whether it would be possible to secure any help

from the Southern Aid Society because of "the disturbed state of the country." At the fall meeting, Flavius Ewing formerly of Bethberei, but at this time a Candidate for the Ministry under the care of the Presbytery of New York, applied for admission to the Presbytery of North Alabama, but was unable to secure his letter of dismission "because of the revolutionary state of the country." He was received without a letter.

At this meeting a resolution of sympathy was passed for the Converse family who had been driven out of Philadelphia, and whose printing presses had been destroyed by "the tyrannical government of the North," because of their friendly attitude toward the South. Mr. Converse moved his office to Richmond, Va., and there published the Christian Observer until the close of the Civil War, when he moved the paper to Louisville, Ky.

In April 1862, a small meeting was held, but no important business was transacted. In the fall of 1862, there was no meeting. In the spring of 1863, Grant having passed on to Vicksburg, Miss., and Bragg having driven Buell out of Tennessee a meeting was held; and a resolution passed favoring union with the Presbyterian Church C. S. A. provided such union could be consummated on a Constitutional Basis. Our reader can hardly fail to notice how the New School party rings the changes on Constitutionality.

At the fall meeting of 1863, it was reported that Licentiate O. B. Caldwell had been excused from military service that he might do Missionary and Colportage work among the soldiers and that he was receiving the pay of a private soldier. The Presbytery voted to supplement this, if he needed it.

In April 1864 we find the names of 22 Churches on the roll and 11 Ministers. Out of this number it was possible to secure a bare quorum of 3 ministers and one Elder at the meeting at Huntsville.

In view of the great need of Chaplains for Evangelists in Confederate Army, and the abundance of money in circulation, it was decided to appoint Rev. W. H. Verner as Chaplain. More money was given for this purpose than was asked for; but in view of the depletion in value of Confederate money, the whole amount was given Mr. Verner.

The Presbytery expressed a willingness to come into the Confederate General Assembly, provided they could retain their charter of incorporation, and thus hold their title to North Alabama College.

In October 1864, and April 1865, small meetings were held but only routine business was transacted.

As late as October 1865, Rev. Jno. M. Caldwell was unable to secure a letter of dismission for the Presbytery of Union, because of the disturbed state of affairs in East Tennessee.

We find no formal reference to the close of the war anywhere in the re-

cords of this Presbytery.

In November 1865, a joint meeting with the Presbytery of Maury Old School was held at Richland Church, and Maury was merged into North Alabama. The united Presbytery had 19 ministers, by far the largest number it had ever had, and many more than we have had within recent years. The strong Churches in order of their strength were Huntsville, Zion, Columbia, Bethany, Pulaski, and Richland.

RECONSTRUCTION 1866-1876

One of the first things that impresses one as he reads the records of the next few years, is the rapidity with which the Churches and the country at large recovered from the effects of the war. As early as 1876, the narrative calls attention to the return of prosperity; and states that old Churches are being repaired and new ones are going up all over the Presbytery. The narrative of 1870 mentions by name four Churches that had recently put up new buildings, Cornersville, Cathey's Creek, Richland and Hopewell.

In 1868 the question of forming pastoral relations was again taken up, and urged upon the people. At this time only 300 Churches in the entire Assembly had regularly installed pastors, and out of more than 20 in this Presbytery, only two had pastors. Many of the ministers of the Presbytery of North Alabama were giving part of their time to secular work in order to support their families, and this to the detriment of their work for the Lord. It was urged that $750.00 be set as a minimum salary for a pastor, and that with this support, ministers devote their full time to their Churches. The salary of the Stated Clerk was raised to $30.00 a year.

This resolution adopted by the Presbytery seems to have borne fruit, as formal installations become much more frequent from now on. Shortly after the passage of this resolution, Mr. Woods was installed at Petersburg and Union. Mr. Osborne at Swan Creek, Mr. Caldwell at Bethany; and a few years later Mr. Rothrock at Lewisburg; making 6 regularly installed pastors in the Presbytery by 1874.

During the years immediately following the war, the Churches made considerable effort to retain their hold upon their Negro members, and to give religious instruction to the recently freed slaves. But in spite of these efforts, the Negroes gradually drifted off into Churches of their own, and usually of other denominations. The report on this question in 1868 states that our Negroes "have been alienated from us by evil influences, but that their confidence is now returning." In 1873, the Negroes of Zion organized a Presbyterian Church of their own called Salem; and some years later, some of these Zion Negroes who moved to Columbia organized a Presbyterian Church there, Mt. Tabor. Both of these Churches are now connected with the Northern Presbyterian Church, and so far as we know they are the only Negro Presbyterian Churches ever organized within our bounds. For many years individual Negroes retained membership in the white Churches; but as these have died, no younger ones have taken their places; and we do not think that there are any Negro members now connected with our Presbytery.

In 1867, in response to a petition from some citizens of Round Island, Limestone County, Alabama, Rev. J. N. Blackburn was sent there as special

Evangelist for the Negroes of the Island. But as we hear no more of this work, we presume that it was not kept up very long.

During these same years, we find a good deal of attention being paid to education. We have already mentioned Stewart College and the Girls' School at Huntsville. The Huntsville school must have either become self supporting or passed out of our hands soon after the war, as we cease to hear of it. Stewart College however, gets appropriations year after year for a long time. In 1868, an effort was made to raise $2,600.00 in the Presbytery for Stewart.

In 1868, we find the Presbytery endorsing a plan for the establishment of a "great University of the highest and most approved order," under the care of the General Assembly. And for several years after this, mention is made of this proposed great Presbyterian University; but the project evidently did not take hold all over the South, and in our own Presbytery, the original supporters became lukewarm as they faced the difficulties to be surmounted in so large an undertaking; for in 1870 the Committee on Education "doubts the wisdom of establishing a great University at present;" and thinks the Church should stress Parochial Schools. But in 1874 the Presbytery again reversed itself and declared in favor of the big University.

At the same time the question of establishing a Theological Seminary in in the Southwest was under discussion but this Presbytery did not endorse the plan until some years later.

From 1869 to 1873 was a period of aggressive Evangelistic work. The year before this, 1868, North Alabama had asked Nashville Presbytery to unite with us in empolying an Evangelist for Middle Tennessee; but Nashville had declined on the ground that we did not need an Evangelist. North Alabama then decided to carry the burden alone. Rev. J. M. P. Otts of Columbia, the Chairman of the Home Mission Committee, at that time, was something of a genius in the matter of raising money; and he was peculiarly fortunate in securing as Evangelist, W. H. Verner.

With Verner in the field, and Otts supplying the sinews of war, the Mission work of the Presbytery went forward at a rate unequalled since the days of McMillan and Arnell.

A general spirit of revival seems to have been in the air. In 1868 there had been a great revival at Bethany under the leadership of Rev. W. E. Caldwell when 68 persons were converted, of whom 27 united with Bethany.

Mr. Verner's first work was a visitation of the organized Churches. He found Laurel Hill almost dead, but succeeded in bringing it to life again. At Fountain Hill, he found that most of the members had moved to the village of Culleoka; so he held a meeting at Culleoka in the Baptist Church and re-

ceived 5 members for Fountain Hill.

Six months later, in September 1870, Mr. Verner reported 16 more additions at Culleoka and a decision to build a Church there, while still retaining the old building at Fountain Hill for funerals and occasional services. The same year a Church was organized at Chapel Hill with 8 members. Mr. Verner also visited seven other points during the summer and received a total of 45 persons into the Church.

In March 1871, the Evangelist reported the organization of a Church at Mooresville with 17 members, and one at Decherd with 21 members. He had advised the latter to unite with Nashville Presbytery because of better Railroad connections. Revival meetings had been held at Union and Mt. Pleasant with good results.

In September 1871, the organization of the Port Royal Church was announced with 14 members. The American Bible Society had given pulpit Bibles to the newly organized Churches at Mooresville, Chapel Hill, and Port Royal. By this time there were 26 Churches on our roll.

By April 1872, the membership of Port Royal had grown to 40; and a building had been erected through the efforts of Rev. F. A. Thompson of Spring Hill. The growth at Chapel Hill was slow. Mr. Verner said that we organized Chapel Hill ten years too late. The Evangelist found his services in great demand, and had established missions at several other points.

During the summer 1872, Mr. Verner explored the territory between Maury County and the Tennessee River; but did not find any points where he deemed it advisable to attempt to organize.

During this summer Young's Chapel was organized with 10 members; and an organization would have been effected at Goshen but for the objection raised by Swan Creek, that the new Church would take too many members away from Swan.

By the close of 1872, the country was beginning to feel the foreshadowing of the great financial panic of 1873; and it was getting hard to raise money for Evangelistic work; and Mr. Verner grew discouraged and resigned his office, and went to Texas. The Home Mission Committee was behind on his salary several hundred dollars when he left; and it was not until 1875 that a final adjustment was made. The Home Mission Committee contended that they had not guaranteed the Evangelist's salary the last year he was here; but that he had agreed to accept whatever they could raise for him. The Committee therefore, declined to pay any arrears for the last year; but compromised by paying $100.00 that was due before that.

During the time that Rev. W. H. Verner was Evangelist, Mr. E. E. Ver-

ner (whether a relative of W. H. or not, we have not been able to learn) was serving as Colporteur and was an energetic and successful in that field as W H. Verner was as an Evangelist, and the two helped each other. In 1872, Mr. E. E. Verner made a report covering 5 years of service as Colparteur. In this time he had travelled 16,000 miles, visited 6,000 families, delivered 130 addresses, conducted 260 prayer meetings, sold 970 Bibles, given away 470 more; and sold $1,000.00 worth of religious books and tracts. By this time the work had grown to such proportions that an additional Colporteur, Mr. Thos. Hunter, was employed to work in Lincoln County.

In the fall of 1872, Mr. E. E. Verner was licensed as a Lay Exhorter; but two years later, this license was revoked on the ground that he had transcended his authority, in that he "had gone into the pulpit, announced a text, preached a sermon, and pronounced the benediction, as though he were a regular minister." Complaint was also made that Mr. Verner would make appointments to speak in Churches without consulting the pastor or session. After this rather unpleasant experience, Mr. Verner resigned as Colporteur.

From secular history we learn that in 1873 and the years following, the United States suffered one of the worst financial panics in its history; and the Church seemed to feel the effects of the general depression of the country; as we hear of but little aggressive work for several years.

Rev. C. Foster Williams of the Zion community was chosen successor to W. H. Verner as Evangelist. Mr. Williams was a man of some means, and not dependent on his ministerial salary for support, so he was able to work for the small amount that the Church was able to pay at that time. Mr. Williams held this office for two years; and then resigned to take charge of the Churches of Cathey's Creek, Williamsport and Ebenezer.

Rev. William Mack, formerly pastor of the Columbia Church, was appointed as his successor. Dr. Mack was at this time nearly 70 years of age and was not willing to undertake evangelistic labors during the winter months; but agreed to work for 6 months in the year at a salary of $400.00. But though under obligation to work for only 6 months, Dr. Mack worked all through the year as far as weather conditions would permit. In spite of his age, Dr. Mack did a great deal of travelling and preaching. In 1877 the last full year of his service, he visited 21 places and preachtd 109 times. In 1878 having reached the age of 71, he resigned his office and in the following year, died at the home of his son, Rev. Joe B. Mack at Columbia, S. C. His remains were brought to Columbia, Tenn., for burial; and the newspaper account of this funeral states that in the audience there were many Negroes who had come to show their appreciation of the great interest he had always taken in their spiritual welfare.

Dr. Mack was succeeded by Rev. J. E. DuBose who had been formerly pastor of the Pulaski Church. DuBose had been compelled to resign his pas-

torate because of certain conduct unbecoming a minister; the nature of his conduct does not appear in the records, but we have been informed by persons living at that time, that the charge was drunkenness. Whatever it was, DuBose made confession and was forgiven; and was employed by the Presbytery as Evangelist. In the Pulaski Church itself there was a division of sentiment. From the records, it would appear that the majority of the Church members were favorable to the pastor, while a majority of the session opposed him. Mr. Dubose served as Evangelist only one year; and then had to resign on account of poor financial support.

The Annual Narratives at this time report very small contributions to benevolences. This parismony, they say, is due in some measure to the depressed condition of business generally, but much more to a low state of religion and lack of interest in the Lord's work.

Beginning with the year 1874, Foreign Missions begin to occupy a larger space in the record. At that time we had so few Missionaries that the names of all of them could find a place in the minutes. It is interesting today to see here so many names of those whom we of our generation regard as old veterans, mentioned as young men just starting out; such familiar faces as those of J. Rockwell Smith, G. W. Painter, A. T. Graybill and Jno. W. Davis raw appear as new recruits for the service.

And now a few words on our Ecclesiastical relations. In 1873, the Spring Hill Church asked to be transferred to the Presbytery of Nashville on account of better railway facilities in that direction; but North Alabama protested against this, and called attention to the fact that the new railroad from Fayetteville to Columbia was nearing completion and that another road from Columbia to Mt. Pleasant and southward was under way; and that we would soon have railroad transportation all over the Presbytery. Spring Hill listened to these arguments, and decided to remain with us.

In the year 1867, we find a minute endorsing the movement to unite all Presbyterian Churches in the United States on the basis of the Confession of Faith; and approving of holding a Convention in Philadelphia in November for the purpose of bringing about this consolidation. We find no further record of this convention in our minutes; but from outside sources we learn that the Southern Churches declined to go into union because those of North refused to retract the position taken in 1861 in regard to loyalty to the Government.

THE PRESBYTERY OF COLUMBIA

In the year 1876, the name of the Presbytery was changed to Columbia; and the following year the Church of Huntsville was transferred to the Presbytery of Tuscumbia, which was later called North Alabama; thus finally severing our connection with all Alabama Churches.

From 1876 to the present time, the history of our Presbytery has been rather prosaic. By 1876, immigration from the older states, into Tennessee had ceased; and the only increase in population was a slow natural increase. By 1890, even this ceased; and during the last forty years so many people have left our section for the industrial centers that our population has been declining. The Church has responded to this drift of population.

From 1876 to 1890, there was a slow, steady increase in membership. In 1876 we enrolled 1500 members, by 1890 the number had grown to 2000. Then it reached a standstill, and as late as 1907, the enrollment was only 2100. Then began an era of progress; we might call it the Wharton-Preston-Gregory period. In 1902 Rev. T. A. Wharto n became pastor of the Columbia Church; in 1905 Rev. Cochrane Preston came to Frierson Memorial. Both of these men were enthusiasts for Home Missions, and from the time they came into the Presbytery, they began to push this phase of our work. In 1906 they found the man to take the field and carry out their plans.

Rev. A. P. Gregory of Kentucky had suffered a breakdown in health, and in order to recuperate his strength, gave up active ministerial work, and bought a farm in the Zion neighborhood. While there he attended services at Zion; and Mr. Hawes, the pastor, soon recognized him as a man of exceptional gifts as a personal worker.

As soon as Mr. Gregory was strong enough to go back into the pulpit, Mr. Hawes suggested that he go to Summertown, and see what he could do with that almost dead Churrh. His success here was so phenomenal that he was soon called to a larger field; and in the fall of 1906 he went to the Petersburg group. Here his success was as great as at Summertown; and the next year the question of employing him as Presbyterial Pastor with oversight over all vacant Churches, was brought before the Presbytery.

Mr. Preston was made Chairman of the Home Mission Committee in 1905, and during the next two years gave himself misparingly to the work. A tent had been purchased for Home Mission work by a former administration, but had not been used very much. Mr. Preston got out the tent and put it to work. He made a large cloth map of the Presbytery about 6x8 feet, showing the location of all of our Churches, and the great areas in the western half of the Presbytery where we had no Church.

With the advent of Mr. Gregory, the work of Home Missions went forward as it had not done for 30 years. Collapsible seats were secured for the Tent, and a number of Hymn Books; and a singer was employed during the summer of 1907. The Women's Society of Frierson Memorial Church gave a Baby Organ. During the summer of 1907 Mr. Gregory was instrumental in establishing 5 Mission Study Schools, most of them in the neighborhood of Petersburg, but one at Elkton in south Giles.

In 1907, Mr. Preston left the Presbytery; but under the Chairmanship of Dr. Wharton, the work went on with unabated vigor. In the following year, 1908, Mr. Gregory was made Presbyterial Pastor with oversight over 9 vacant Churches and a number of Mission points. At the end of six months he reported the holding of 100 preaching services, some in Churches, some in school houses, and some in Cemeteries. A Church was organized at Albright's School house, called Gregory Chapel. The total number of conversions reported in the Presbytery that year was 180, the largest in our history.

When Mr. Gregory gave up the Petersburg group he was succeeded by Rev. T. A. Patton. Messrs. Patton and Gregory were kindred spirits and much of the success of the evangelistic work for the next few years was due to the indefatigable labors of Patton in following up the work started by Gregory.

The next year, 1909, the office of Presbyterial Pastor was abolished, because (1) the vacant Churches depended on him too much and did not try to secure individual pastors (2) Home Mission Funds not sufficient to pay Presbyterial Pastor and also provide for weak Churches. Mr. Gregory was assigned to the Brick Church group; but employed as part time Evangelist by Presbytery. In this year he organized a Church at Pigg's Chapel and the total conversions for the Presbytery were 140.

Dr. Wharton left Presbytery in 1909; but by this time the Evangelistic work had gained such momentum that it went forward for several years longer; one year under the direction of Rev. R. S. Brown and after that under Mr. W. S. Fleming of Columbia.

In 1910 Rev. C. N. Ralston was secured as S. S. Missionary and he organized 4 Mission Schools with an enrollment of 200.

In 1911 Churches were organized at Catalpa with 11 members, at Goshen with 15 members, and at South Berlin with 41 members. The Evangelist reported 50 additions to Presbyterian Churches as result of his summer campaign.

In this year Mr. Gregory had offers from both Nashville and Western District Presbyteries to undertake Home Mission work there; but our Presbytery was able to keep him by offering him the office of Evangelist for full

time at $1800.00, and promising him a new tent.

In 1912 a Church was organized at Bee Springs near Bethany with 60 members. This was originally a Methodist Church; but in 1909, the building was blown down and when a new building was erected, it was put at Bethany, 3 miles away. The people of the Bee Springs community wanted a Church of their own, and consented to organization as a Presbyterian Church. During this year Mr. Gregory received 140 persons into the Church through his meetings. The new tent was the gift of Mrs. Martha G. Frierson of Mt. Pleasant, widow of Rev. J. Stephenson Frierson.

1912 was the Banner year of our Home Mission work; but 1913 was not far behind. In this year new Churches were organized at Patterson Chapel near Elkton with 15 members, and at Wales (Geo. White Memorial) with 65 members. The leading members of Geo. White Memorial were members of the Pulaski Church and arrangements were made to have Rev. M. S. Kennedy of Pulaski serve both Churches. One Elder Mr. C. S. Rogers had been active in the Methodist Church, but came into Geo. White Memorial as there was no Methodist Church at Wales.

By the middle of 1913, the wave of evangelistic enthusiasm had spent itself; and the Home Mission Committee was unable to raise enough money to pay the Evangelist's salary and keep up the regular Home Mission Churches; so in June 1913 arrangements were made to employ Mr. Gregory for one half the year, and let him work in Nashville the other half. This arrangement was kept up for about three years, and then the office of Evangelist was abolished.

The net gain of this intensive eampaign lasting from 1906 to 1913 was eight new Churches, Gregory Chapel, Piggs Chapel, Catalpa, Goshen, Bee Springs, South Berlin, Patterson Chapel, and Geo. White Memorial; and an increase in membership for the Presbytery of more than 500 members. In 1906 the memebership of the Presbytery was about 2100; in 1913 it was 2670. From 1913 to the present time, there has been a gradual decline, until the report last year, 1927, showed only 2100 or the same as 1906.

During the period from 1913 to 1927, the Presbytery enjoyed one brief rally. In 1924, by reason of a legacy left the Home Mission Committee by Mr. J. P. Street of Columbia, the Committee was able to employ Judge Joseph Carthel of Zion as Supt. of Home Missions for one year. The work of Judge Carthel was not so spectacular as that of Mr. Gregory, but it was systematic and efficient; and in that year there were 120 additions to the Churches on confession of faith. But we could keep Mr. Carthel only one year, and since then the Presbytery has slipped back again; last year we had only 64 additions.

This year, however, 1928, there is promise of a return of prosperity. In

the reports just sent in this month we note 22 additions at Lewisburg, 23 at Mt. Pleasant, 11 at Frierson Memorial, 19 in the Bethany group; and a total of nearly 100 in the Presbytery.

Before dropping this subject let us take a glance at the shifting of Church population from old centers to new within the past century. Of the original Churches of 1810, four are still in existence—Columbia, Zion, Ebenezer and Bethberei. Three others are still living, though they have moved a few miles from their old locations, Bethesda to Spring Hill, Elk Ridge to Lynnville, and Salem to Mt. Pleasant.

At the time of the division in 1838, we find the following Churches in our bounds: Bethesda, Bethany, Bethberei, Cathey's Creek, Columbia, Cornersville, Ebenezer, Eldad, Elk Ridge, Fayetteville, Fountain Hill, Hopewell, New Hope, Piedmont, Pulaski, Salem, Savannah, Union, Unity, and Zion. Twenty in all, of which nine survive.

When Columbia Presbytery was set off in 1876, we see further changes, old faces disappearing, and new ones coming into view. The Churches at this time were: Bethany, Bethberei, Cathey's Creek, Columbia, Cornersville, Culleoka, Ebenezer, Elk Ridge, Fayetteville, Lewisburg, Lynnville, Mt. Pleasant, Port Royal, Pulaski, Petersburg, Richland (Brick Church), Spring Hill, Swan Creek, Union, Unity, Williamsport, Youngs Chapel, and Zion.

Of these 23 in existence 50 years ago, 5, Cathey's Creek, Culleoka, Elk Ridge, Unity and Williamsport have disbanded. In addition to these five, the following Churches were organized within this period, but after a short existence were dissolved, Summertown, Catalpa, Goshen, and Patterson Chapel.

Buford Memorial, Piggs Chapel, and South Berlin are still on our roll, but so weak that it is doubtful if they can be revived. During the same period, the following Churches have been organized and are still alive: Frierson Memorial in 1887, Gregory Chapel in 1908, Bee Springs in 1912, Geo. White Memorial in 1913 and Frankewing in 1925. Frierson Memorial was organized by Rev. J. Simpson Frierson, and Frankewing by Rev. W. H. Wakefield; the other four grew out of the evangelistic labors of Rev. A. P. Gregory.

Thus it will be seen that the number of Churches varies little from that of 50 years ago. 12 new Churches have been organized, 9 dissolved, and 3 are just now in a doubtful condition.

SPIRITUAL DEVELOPMENT

Passing from the question of numerical growth, let us see what we have done in the way of developing our membership. How many men have we trained for service in the Lord's Kingdom, and of what sort?

During the first thirty-two years of our separate existence, from 1876-1908, we did fairly well. During this period we sent into the ministry 13 men, M. S. Kennedy, R. M. Kennedy, H. H. Newman, S. H. Edmiston, E. C. Bingham, T. A. Hardin, J. C. Hardin, J. W. Orr, J. B. Gordon, J. B. Green, C. B. Boyles, H. W. DuBose and our Negro Missionary, Alonzo Edmiston; and to this list might be added your historian, who went into the Ministry from Frierson Memorial, though he was never officially under the care of this Presbytery as a Candidate. We might also add the names of Messrs. Conway and Lawrence Wharton who were taken under the care of this Presbytery in 1906, but who were transferred to that of Dallas the following year. This would make a total of 16 in 32 years.

Since 1908, our record has not been so good. Within the last 20 years we have ordained only three of our own Candidates, G. H. Turpin, J. W. Jackson, and W. H. Wakefield; while within that period, five have made the start, but have given up before completing their training.

In this connection we might mention two of the most prominent religious leaders of the nation who spent their early lives within our bounds. Rev. Harris E. Kirk of Baltimore was born and reared in Giles County near Lynnville; and Mr. Howard Williams, the great Lay-Evangelist was raised in Columbia; but both of these left us some year before receiving their calls to preach.

We might mention also a few of our former members who have achieved distinction as laymen in the Church, Judge Joseph Carthel of Zion became Secretary of the Sunday School Association of Alabama, and later held the same office for many years in Tennessee. Mr. F. W. Dixon, also of Zion, was at the time of his death, recognized as the leading Presbyterian of Birmingham. Mr. Fred Evans of Columbia, we are informed, now occupies the same position in New Orleans, and there are doubtless others who are not known to your historian.

The Presbytery of Columbia has shared with the Church at large, a great increase in world vision and in its conception of the mission of the Church. It was not customary to put the statistical report of the Presbytery in the minutes in the early days, so we can not give the figures of 1876. But in 1881 when we had a membership of about 1600, the total gifts to benevolences

were $800.00 or about 50c per capita. Of this amount Foreign Missions got less than $200.00 or about 12c per capita. The same year 11 pastors received $6800.00, to which we might add $300.00 from the Home Mission fund, making $7100.00 or an average salary of about $650.00.

Five years later in 1886, Benevolences had climbed to $1,440.00 from 1800 Communicant or 80c per capita.

In 1891, 2000 members gave $2600.00 or $1.30 per capita.

In 1900, 2100 members gave $4000.00 or nearly $2.00 per capita.

In 1910, 2300 members gave $7000.00 or more than $3.00 per capita.

In 1913, 2700 members gave $8700.00 or $3.35 per capita.

The same year, 12 ministers received $13,500.00, or an average of $1100 each. Thus in 32 years, while the salaries of our ministers advanced from $650.00 to $1100.00; our gifts to the advancement of the Kingdom went up from an average of 50c to $3.25 per capita.

Since the world war, the purchasing power of the dollar has decreased so much that we have had to increase our offerings largely in order to get the same values. Last year, 1927, 2100 members gave to Benevolences about $18,000.00 or nearly $9.00 per capita, while 10 pastors received $21,000.00 or an average of $2100.00. So benevolences have gone up at a rate of 50% higher than the cost of living, since 1914.

EDUCATIONAL INSTITUTIONS

This in one sense, completes our history of the Presbytery; but there are two other matters which should be mentioned before closing this paper. They are our efforts in behalf of education and our relations with other Presbyterian bodies.

Up until well into the 20th century, the Public School system of Tennessee, outside of the large cities, was very poorly supported and very inefficient. Before 1900, nearly all of the larger towns had good private schools, and the people depended on these for all education beyond the elementary grades.

Between 1890 and 1900 our Church inaugurated a movement to carry the benefits of High School education down to the smaller towns. Efforts were maed to establish Presbyterial High Schools at Cornerville, Petersburg, Lewisburg, Mt. Pleasant and Lynnville. Very little came of the ventures at the three first mentioned points; but at Mt. Pleasant and Lynnville excellent schools were set in operation. The father of both of these schools was Rev. Robt. S. Brown who went to Mt. Pleasant in 1894.

A few years before this, the Methodists had established a High School at Mt. Pleasant called Howard Institute. This school, though a vast improvement over the old Public School, was badly crowded with only four teachers and more than 150 pupils. So Mr. Brown stirred his people up to build a Presbyterian High School. He interested Mr. W. H. Long and others in the project, and a handsome two story brick building was erected called Hay-Long Seminary.

As the writer of this history was at one time connected with Hay-Long, he is able to give some details in regard to its management.

The Public School appropriation for the Mt. Pleasant District at that time was only about $1,200.00, or $2.00 per month per pupil for five months in the year for elementary pupils, with no provision for High School pupils. When Howard Institute was established, this public money was turned over to the new school; and by charging tuition for pupils in the higher grades a 10 months school was maintained. When Hay-Long was opened, the County Board of Education divided the public money between the two schools in proportion to their enrollment.

During the first two years of its existence, Hay Long had a rather precarious life, with three teachers and only about 50 pupils. But in 1896, Phosphate was discovered near Mt. Pleasant, and the population of the village

doubled within a year. A good share of the new comers were Presbyterians, and the school got firmly on its feet, and for many years served a most excellent purpose, reaching its best development under Miss Charlotte Henderson about 1902.

But from the beginning of the present century, there has been a steady improvement in the Public School system of the state; and the increasing efficiency of our City and County High Schools has made the private schools no longer necessary. So in 1908, our Church turned over the Hay Long property to the City of Mt. Pleasant for a small consideration, and Howard Institute did likewise; and since that time the Mt. Pleasant High School has been operated under the name of Hay Long-Howard.

When Mr. Brown left Mt. Pleasant, he went to Lynnville. There he interested Mr. Robt. B. Jones in Presbyterian education, and upon his death, Mr. Jones left $20,000.00 to establish a Presbyterian High School in Lynnville. After putting up a substantial school building and dormitory, there was still left over $10,000.00 for endowment; and for many years the school was operated strictly as a Presbyterian School. Later with the increasing strength of the public schools, the Jones School was merged into the County School system. The property was placed in the hands of a Board of Trustees, the majority of whom are Presbyterians; and we think that the Principal of the School has always been a Presbyterian. It was while serving as Principal of this school that Rev. J. W. Jackson received his call to the Ministry.

RELATIONS WITH OTHER PRESBYTERIAN BODIES

Middle Tennessee and especially Columbia Presbytery suffers more from the overlapping of Presbyterian Churches than any other section of the United States. Mt. Pleasant, Petersburg, and Spring Hill, all have two Presbyterian Churches; Columbia and Lewisburg have three each; while Fayetteville leads the procession with four. In addition to these town Churches, a number of our country Churches have U. S. A., Cumberland or A. R. P. Churches in close proximity, such as Ebenezer, Bethberei, Swan Creek, Piggs Chapel, and possibly others.

These divisions date from the very beginning of our history. It was in Middle Tennessee that the Cumberland Church was organized, and here that it did its most aggressive work. When the Old and New School controversy arose, Middle Tennessee ran true to form by dividing its forces between the two contending factions.

And since the Civil War, our Presbytery had stoutly resisted all efforts at reunion. It is true that when an effort at reuniting was made about 1887, we find a record that this Presbytery "hails with delight the prospect of a reunited Church." But after the failure of negotiations at that time, we have "set our face like a flint" against all further efforts. When the Closer Relations plan was presented to the General Assembly in Birmingham in 1907, Mr. Fleming, our lay Commissioner was one of the speakers against it.

In 1909, the U. S. A. Presbytery of Duck River sent us a communication asking for a conference to bring about consolidations in overlapping fields; but our Presbytery declined to discuss the matter with them. A short time after this, we sent the U. S. A. brethen an official letter requesting them to desist from their agitation of the question of consolidation of Churches, as it was only stirring up discord.

When the four Presbyterian Assemblies met in Atlanta in 1913, a paper was adopted by this Presbytery containing the following words: "In the probability that some sudden and ill advised movement looking toward union with other Presbyterian bodies, may be sprung, unwise and detrimental to the good of our Church at this time, and imperilling its very life, and threatening its continued existence as a separate body, retarding and crippling its work, ... and bringing about a chaotic state of affairs far worse than that now existing in the remnant of a once prosperous and united Church; we instruct our Commissioners to use their votes and influence against any movement looking toward organic union with any body larger than our own or less zealous for soundness of faith."

At the present time we believe that a friendly feeling exists between

the various branches of the Presbyterian Church in this section; and your historian cherishes the hope that he may live to see the day when, here in Tennessee we will all be found marching under one banner.

There are within our bounds, 2100 Southern Presbyterians, 2700 Cumberlands, 1000 U. S. A.'s and perhaps 300 A. R. P.'s, or a total of 6000 Presbyterians, a very respectable number for a Presbytery.

As matters now stand our Church is a "large town" Church; nearly two thirds of our membership is in towns of more than 1000 inhabitants; less than 600 of the Cumberlands live in large towns The U. S. A.'s are pretty evenly divided between town and country. A union of forces would bring about a proper balance between town and country Churches which would be to the best interests of all concerned; as well as give us a solid front not only against the forces of sin, but also against those Churches which emphasize trifling points of doctrine to the belittling of the great fundamentals of the Christian faith.